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Musgrave
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THE
ENCHIRIDION,
OR
MANUAL,
OF
EPICTETUS.

Translated from the GREEK.

CAREFULLY CORRECTED

GLASGOW:

Printed for ROBERT URIE, MDCCLXVI.

THE HISTORY

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ENCHIRIDION.

I.

OF things, some are in our power, and others not. In our power are opinion, pursuit, desire, aversion, and in one word, whatever are our own actions. Not in our power, are body, property, reputation, command, and in one word, whatever are not our own actions.

Now, the things in our power are, by nature, free, unrestrained, unhindered: but those not in our power, weak, slavish, restrained, belonging to others. Remember then, that, if you suppose things by nature slavish, to be free; and

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what belongs to others, your own ; you will be hindered ; you will lament ; you will be disturbed ; you will find fault both with Gods and men. But, if you suppose, that only to be your own, which is your own ; and what belongs to others, such as it really is ; no one will ever compell you ; no one will restrain you ; you will find fault with no one ; you will accuse no one, you will do no one thing against your will : no one will hurt you : you will not have an enemy ; for you will suffer no harm.

Aiming, therefor, at such great things, remember that you must not allow yourself to be carried, even with a slight tendency, towards the attainment of the others : but that you must entirely quit some of them, and for the present post-

pone the rest. But, if you would both have these, and command, and riches, at once, perhaps you will not gain so much as the latter; because you aim at the former too: but you will absolutely fail of the former; by which alone happiness and freedom are procured.

Study, therefor, to be able to say to every harsh appearance, "You are but an appearance, and not absolutely the thing you appear to be." And then examine it by those rules which you have: and first, and chiefly, by this: whether it concerns the things which are in our own power, or those which are not; and, if it concerns any thing not in our power, be prepared to say, that it is nothing to you.

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REMEMBER that *desire* promises the attainment of that of which you are desirous; and *aversion* promises the avoiding of that to which you are averse: that he, who fails of the object of his desire, is disappointed: and he, who incurs the object of his aversion, wretched. If then, you confine your aversion to those objects only, which are contrary to that natural use of your faculties, which you have in your own power, you will never incur any thing to which you are averse. But if you are averse to sickness, or death, or poverty, you will be wretched. Remove aversion, then, from all things that are not in our power, and transfer it

to things contrary to the nature of what is in our power. But, for the present, totally suppress desire: for, if you desire any of the things not in our own power, you must necessarily be disappointed; and of those which are, and which it would be laudable to desire, nothing is yet in your possession. Use only [the requisite acts] of pursuit and avoidance; and even these lightly, and with gentleness, and reservation.

III.

With regard to whatever objects either delight the mind, or contribute to use, or are loved with fond affection, remember to tell yourself, of what nature they are, beginning from the trifling things.

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If you are fond of an earthen cup, that it is an earthen cup of which you are fond: for thus, if it is broken, you will not be disturbed. If you kiss your child, or your wife, that you kiss a being subject to the accidents of humanity; and thus you will not be disturbed, if either of them dies.

IV.

WHEN you are going about any action, remind yourself of what nature the action is. If you are going to bathe, represent to yourself the things, which usually happen in the bathe: some persons dashing the water; some pushing and crouding; others giving abusive language; and others stealing [the clothes]. And thus you will

more safely go about this action, if you say to yourself, "I will now go bathe, and preserve my own mind in a state conformable to nature." And in the same manner with regard to every other action. For thus, if any impediment arises in bathing, you will have it ready to say, "It was not only to bathe that I desired, but to preserve my mind in a state conformable to nature; and I shall not preserve it so, if I am out of humour at things that happen."

V

MEN are disturbed, not by things, but by the principles and notions, which they form concerning things. Death, for instance, is not terrible; else it would have

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appeared so to Socrates. But the terror consists in our notion of death, that it is terrible. When therefor we are hindered, or disturbed, or grieved, let us never impute it to others, but to ourselves; that is, to our own principles. It is the action of an uninstructed person to lay the fault of his own bad condition upon others; of one entering upon instruction, to lay the fault on himself; and of one perfectly instructed, neither on others, nor on himself.

VI.

BE not elated on any excellence not your own. If a horse should be elated, and say, "I am handsome," it would be supportable. But when you are elated, and say

“I have a handsome horse,” know, that you are elated on what is, in fact, only the good of the horse. What then is your own? The use of the appearances of things. So that when you behave conformable to nature, in the use of these appearances, you will be elated with reason; for you will be elated on some good of your own.

VII.

As in a voyage, when the ship is at anchor, if you go on shore to get water, you may amuse yourself with picking up a shell-fish, or an onion, in your way; but your thoughts ought to be bent towards the ship, and perpetually attentive, lest the captain should call; and then you must leave all

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these things, that you may not be thrown into the vessel, bound neck and heels, like a sheep. Thus likewise in life, if, instead of an onion or shell-fish, such a thing as a wife or a child be granted you, there is no objection: but if the captain calls, run to the ship, leave all these things, regard none of them. But, if you are old, never go far from the ship: lest, when you are called, you should be unable to come in time.

VIII.

REQUIRE not things to happen as you wish; but wish them to happen as they do happen; and you will go on well.

IX.

SICKNESS is an Impediment to the body, but not to the faculty of choice, unless itself pleases. Lameness is an impediment to the leg, but not to the faculty of choice: and say this to yourself with regard to every thing that happens. For you will find it to be an impediment to something else; but not to yourself.

X

UPON every accident, remember to turn towards yourself, and enquire, what powers you have for making a proper use of it. If you see a handsome person, you will find continence a power against

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this: if pain be presented to you, you will find fortitude: if ill-language, you will find patience. And thus habituated, the appearances of things will not hurry you away along with them.

XI.

NEVER say of any thing, "I have lost it;" but I have restored it." Is your child dead? It is restored. Is your wife dead? She is restored. Is your estate taken away? Well: and is not that likewise restored? "But he who took it away is a bad man." What is it to you, by whose hands he, who gave it, hath demanded it back again? While he gives you to possess it, take care of it; but as of something not your own, as passengers do of an inn.

XII.

IF you would improve, lay aside such reasonings as these. "If I neglect my affairs, I shall not have a maintenance: if I do not correct my servant, he will be good for nothing." For it is better to die with hunger, exempt from grief and fear, than to live in affluence with perturbation: and it is better your servant should be bad, than you unhappy.

Begin, therefor, from little things. Is a little oil spilt? a little wine stolen? Say to yourself, this "is the purchase paid for apathy, for tranquillity; and nothing is to be had for nothing." And when you call your servant, consider, it is possible he may not come at

your call; or if he doth, that he may not do what you would have him do. But he is by no means of such importance, that it should be in his power to give you any disturbance.

XIII.

IF you would improve, be content to be thought foolish and stupid with regard to externals. Do not wish to be thought to know any thing; and though you should appear to be somebody to others, distrust yourself. For, be assured, it is not easy at once to preserve your faculty of choice in a state conformable to nature, and (to secure externals: but while you are careful about the one, you must of necessity neglect the other.

XIV.

IF you wish your children, and your wife, and your friends, to live for ever, you are stupid: for you wish things to be in your power, which are not so; and, what belongs to others, to be your own. So likewise, if you wish your servant to be without fault, you are a fool; for you wish vice not to be vice, but something else. But, if you wish to have your desires disappointed, this is in your own power. Exercise, therefore, what is in your power. He is the master of every other person, who is able to confer, or remove, whatever that person wishes either to have or to avoid. Whoever then would be free, let him wish no-

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thing, let him decline nothing, which depends on others; else he must necessarily be a slave.

XV.

REMEMBER that you must behave [in life] as at an entertainment. Is any thing brought round to you? Put out your hand, and take your share, with moderation. Doth it pass by you? Do not stop it. Is it not yet come? Do not stretch forth your desire towards it, but wait till it reaches you. Thus [do] with regard to children, to a wife, to public posts, to riches; and you will be some time or other a worthy partner of the feasts of the Gods. And if you do not so much as take the things which are set before you, but are able to def-

pise them, then you will not only be a partner of the feast of the Gods, but of their empire also. For, by thus doing, Diogenes and Heraclitus and others like them, deservedly became, and were called, divine.

XVI.

WHEN you see any one weeping for grief, either that his son is gone abroad, or dead, or that he hath suffered in his affairs; take heed, that the appearance may not hurry you away with it. But immediately make the distinction within your own mind; and have it ready to say, "It is not the accident [itself] that distresses this person, for it doth not distress another man; but the judgment, which he forms concerning it."

As far as words go, however, do not disdain to condescend to him; and even, if it should so happen, to grone with him. Take heed, however, not to grone inwardly too.

XVII.

REMEMBER that you are an actor in a drama, of such a kind as the author pleases to make it. If short, of a short one; if long, of a long one. If it be his pleasure you should act a poor man, a cripple, a governor, or a private person, see that you act it naturally. For this is your business, to act well the character assigned you: to chuse it, is another's.

XVIII.

WHEN a raven happens to croak unluckily, let not the appearance hurry you away with it: but immediately make the distinction to yourself; and say, "None of these things is portended to *me*; but either to my paultry body, or property, or reputation, or children, or wife. But to *me* all portents are lucky, if I will. For whichever of these things happens, it is in my power to derive advantage from it."

XIX.

You may be unconquerable, if you enter into no combat, in which it is not in your own power to con-

quer. When, therefor, you see any one eminent in honours, or power, or in high esteem on any other account, take heed not to be hurried away with the appearance, and to pronounce him happy: for, if the essence of good consists in things in our own power, there will be no room for envy, or emulation, But, for your part, do not wish to be a General, or a Senator, or a Consul, but [to be] free: and the only way to this, is, a contempt of things not in our own power.

XX.

REMEMBER, that not he who gives ill language, or a blow, affronts; but the principle, which represents these things as affronting. When therefor, any one pro-

vokes you, be assured, that it is your own opinion which provokes you. Try, therefor, in the first place, not to be hurried away with the appearance. For, if you once gain time and respite, you will more easily command yourself.

XXI.

LET death and exile, and all other things which appear terrible, be daily before your eyes; but chiefly death: and you will never entertain any abject thought, nor too eagerly covet any thing.

XXII.

IF you have an earnest desire of attaining to philosophy, prepare yourself from the very first, to be

laughed at, to be sneered by the multitude, to hear them say, " He " is returned to us a philosopher " all at once ; " and, " Whence this " supercilious look ? " Now, for your part, do not have a supercilious look indeed ; but keep steadily to those things which appear best to you, as one appointed by God to this station. For remember, that, if you adhere to the same point, those very persons who at first ridiculed, will afterwards admire you. But, if you are conquered by them, you will incur a double ridicule.

XXIII.

IF you ever happen to turn your attention to externals, so as to wish to please any one, be assured, that

you have ruined your scheme of life. Be contented then, in every thing, with being a philosopher: and, if you wish to be thought so likewise by any one, appear so to yourself, and it will suffice you.

XXIV.

LET not such considerations as these distress you. I shall live in "dishonour; and be no-body any-where." For, if dishonour is an evil, you can no more be involved in any evil by the means of another, than be engaged in any thing base. Is it any business of yours then, to get power, or to be admitted to an entertainment? By no means. How then, after all, is this a dishonour? and how is it true, that you will be *no-body any-*

where; when you ought to be somebody in those things only, which are in your own power, in which you may be of the greatest consequence? "But my friends will be unassisted."—What do you mean by unassisted? They will not have money from you; nor will you make them *Roman* citizens. Who told you then, that these are among the things in our own power; and not the affair of others? And who can give to another the things which he hath not himself? "Well: but get them then, that we too may have a share." If I can get them with the preservation of my own honour, and fidelity, and greatness of mind, show me the way, and I will get them: but, if you require me to lose my own proper good, that you

may gain what is no good, consider how unequitable and foolish you are. Besides: which would you rather have, a sum of money; or a friend of fidelity and honour? Rather assist me then to gain this character, than require me to do those things by which I may lose it. Well: but my country, say you, as far as depends upon me, will be unassisted. Here again, what assistance is this you mean? "It will not have porticos, nor baths, of your providing." And what signifies that? Why, neither doth a smith provide it with shoes, or a shoemaker with arms. It is enough, if every one fully performs his own proper business. And were you to supply it with another citizen of honour and fidelity, would he not be of use to it? Yes.

Therefor neither are you yourself uselefs to it. "What place then, fay you, fhall I hold in the ftate?" Whatever you can hold with the prefervation of your fidelity and honour. But if, by defiring to be ufeful to that, you lofe thefe, of what ufe can you be to your country, when you are become faithlefs, and void of fhame?

XXV.

Is any one preferred before you at an entertainment, or in a compliment, or in being admitted to a confultation? If thefe things are good, you ought to rejoice, that *he* hath got them: and, if they are evil, do not be grieved, that *you* have not got them. And remember, that you cannot, without uf-

ing the same means [which others do] to acquire things not in our own power, expect to be thought worthy of an equal share of them. For how can he, who doth not frequent the door of any [great] man, doth not attend him, doth not praise him, have an equal share with him who doth? You are unjust then, and unsatiabable, if you are unwilling to pay the price for which these things are sold, and would have them for nothing. For how much are Lettuces sold? A half-penny, for instance. If another then, paying a half-penny, takes the Lettuces, and you, not paying it, go without them, do not imagine, that he hath gained any advantage over you. For as he hath the Lettuces, so you have the half penny, which you did not give. So,

in the present case, you have not been invited to such a person's entertainment; because you have not paid him the price for which a supper is sold. It is sold for praise: it is sold for attendance. Give him then the value, if it be for your advantage. But, if you would, at the same time, not pay the one, and yet receive the other, you are insatiable, and a blockhead. Have you nothing then, instead of the supper? Yes indeed you have; the not praising him, whom you do not like to praise; the not bearing with his behaviour at coming in.

XXVI.

THE will of nature may be learned from those things, in which we do not differ from each other.

As, when our neighbour's boy had broken a cup, or the like, we are presently ready to say, "These" are things that will happen." Be assured then, that, when your own cup likewise is broken, you ought to be affected just as when another's cup was broken. Transfer this, in like manner, to greater things. Is the child or wife of another dead? There is no one who would not say, "This is a human accident." But if any one's own child happens to die, it is presently, "Alas! how wretched am I!" But it should be remembered, how we are affected in hearing the same thing concerning others:

XXVII.

As a mark is not set up for the

fake of missing the aim, so neither doth the nature of evil exist in the world.

XXVIII.

IF a person had delivered up your body to any one, whom he met in his way, you would certainly be angry. And do you feel no shame in delivering up your own mind to be disconcerted, and confounded by any one, who happens to give you ill language?

XXIX, XXX.

DUTIES are universally measured by relations. Is any one a father? In this are implied, as due, taking care of him; submitting to him in all things; patiently re-

ceiving his reproaches, his correction. But he is a bad father. Is your natural tie then to a good father? No: but to a father. Is a brother unjust? Well: preserve your own situation towards him. Consider not what *he* doth; but what *you* are to do, to keep your own faculty of choice in a state conformable to nature. For another will not hurt you, unless you please. You will then be hurt, when you think you are hurt. In this manner, therefor, you will find, from [the idea of] a neighbour, a citizen, a general, the [corresponding] duties, if you accustom yourself to contemplate the [several] relations.

XXXI.

BE assured, that the essential property of piety towards the Gods, is, to form right opinions concerning them, as existing, and as governing the universe with goodness and justice. And fix yourself in this resolution, to obey them, and yield to them, and willingly follow them in all events, as produced by the most perfect understanding. For, thus you will never find fault with the Gods, nor accuse them as neglecting you. And it is not possible for this to be effected any other way, than by withdrawing yourself from things not in our own power, and placing good or evil in those only which are. For if you suppose any of the

things not in our own power, to be either good or evil; when you are disappointed of what you wish, or incur what you would avoid, you must necessarily find fault with, and blame the authors. For every animal is naturally formed to fly and abhor things that appear hurtful, and the causes of them; and to pursue and admire those which appear beneficial, and the causes of them. It is impracticable then, that one, who supposes himself to be hurt, should rejoice in the person who, he thinks, hurts him; just as it is impossible to rejoice in the hurt itself. Hence, also, a father is reviled by a son, when he doth not impart to him the things which he takes to be good: and the supposing empire to be a good, made Polynices and Eteocles mutu-

ally enemies. On this account the husbandman, the sailor, the merchant; on this account those who lose wives and children, revile the Gods. For where interest is, there too is piety placed. So that, whoever is careful to regulate his desires and aversions as he ought, is, by the very same means, careful of piety likewise. But it is also incumbent on every one to offer libations, and sacrifices, and first-fruits, conformably to the customs of his country, with purity; and not in a slovenly manner, nor negligently, nor sparingly, nor beyond his ability.

XXXII.

WHEN you have recourse to divination, remember, that you

known not what the event will be, and you come to learn it of the diviner: but of what nature it is, you know before you come; at least, if you are a philosopher. For if it is among the things not in our own power, it can by no means be either good or evil. Do not, therefor, bring either desire or aversion with you to the diviner, (else you will approach him trembling;) but first acquire a distinct knowlege, that every event is indifferent, and nothing to you, of whatever sort it may be; for it will be in your power to make a right use of it; and this no one can hinder; then come with confidence to the Gods, as your counsellors; and afterwards, when any counsel is given you, remember what counsellors you have assumed;

and whose advice you will neglect, if you disobey. Come to divination, as Socrates prescribed, in cases, of which the whole consideration relates to the event, and in which no opportunities are afforded by reason, or any other art, to discover the thing proposed to be learned. When, therefor, it is our duty to share the danger of a friend, or of our country, we ought not to consult the oracle, whether we shall share it with them, or not. For though the diviner should forwarn you, that the victims are unfavourable, this means no more, than that either death, or mutilation, or exile, is portended. But we have reason within us: and it directs, even with these hazards, to stand by our friend and our country. Attend therefor to the

greater diviner, the Pythian God; who cast out of the temple, the person who gave no assistance to his friend, while another was murdering him.

XXXIII.

IMMEDIATELY prescribe some character and form [of behaviour] to yourself, which you may preserve, both alone, and in company.

Be for the most part silent: or speak merely what is necessary, and in few words. We may however enter, though sparingly, into discourse sometimes, when occasion calls for it: but not on any of the common subjects, of gladiators, or horse races, or athletic champions, or feasts, the vulgar

topics of conversation: but principally not of men, so as either to blame, or praise, or make comparisons. If you are able then, by your own conversation, bring over that of your company to proper subjects: but if you happen to be taken among strangers, be silent.

Let not your laughter be much, nor on many occasions, nor profuse.

Avoid swearing, if possible, altogether; if not, as far as you are able.

Avoid public and vulgar entertainments; but if ever an occasion calls you to them, keep your attention upon the stretch, that you may not imperceptibly slide into vulgar manners. For be assured, that if a person be ever so sound himself, yet, if his companion be

infected, he who converses with him will be infected likewise.

Provide things relating to the body no farther than mere use; as meat, drink, clothing, house, family. But strike off, and reject, every thing relating to show and delicacy.

As far as possible, before marriage, preserve yourself pure from familiarities with women: and, if you indulge them, let it be lawfully. But do not therefor be troublesome, and full of reproofs, to those who use these liberties; nor frequently boast, that you yourself do not.

If any one tells you, that such a person speaks ill of you, do not make excuses about what is said of you, but answer; "He doth not know my other faults, else he

“ would not have mentioned only
“ these.

It is not necessary for you to appear often at public spectacles: but if ever there is a proper occasion for you to be there, do not appear more solicitous for any one, than for yourself; that is, wish things to be only just as they are, and him only to conquer who is the conqueror: for thus you will meet with no hindrance. But abstain entirely from acclamations, and derision, and violent emotions. And when you come away, do not discourse a great deal on what hath passed, and what doth not contribute to your own amendment. For it would appear by such discourse, that you were immoderately struck with the show.

Go not [of our own accord to]

the rehearſals of any [authors], nor appear [at them] readily. But, if you do appear, preſerve your gravity and ſedatenefs, and at the ſame time avoid being moroſe.

When you are going to confer with any one, and particularly of thoſe in a ſuperior ſtation, repreſent to yourſelf how Socrates, or Zeno, would behave in ſuch a caſe, and you will not be at a loſs to make a proper uſe of whatever may occur.

When you are going to any of the people in power, repreſent to yourſelf, that you will not find him at home: that you will not be admitted [into the houſe]: that the doors [of his apartment] will not be opened to you: that he will take no notice of you, If, with all this, it be your duty to go, bear what

happens, and never say [to yourself], "It was not worth so much."

"For this is vulgar, and like a man disconcerted by externals.

In parties of conversation, avoid a frequent and excessive mention of your own actions, and dangers. For, however agreeable it may be to yourself to mention the risques you have run, it is not equally agreeable to others to hear your adventures. Avoid, likewise, an endeavour to excite laughter. For this is a slippery point, which may throw you into vulgar manners: and, besides, may be apt to lessen you in the esteem of your acquaintance. Approaches to indecent discourse are likewise dangerous. Whenever, therefore, any thing of this sort happens, if there be a proper opportunity rebuke him, who

makes advances that way: or, at least, by silence, and blushing, and a forbidding look, shew yourself to be displeased by such talk.

XXXIV.

IF you are struck by the appearance of any promised pleasure, guard yourself against being hurried away by it: but let the affair wait your leisure, and procure yourself some delay. Then bring to your mind both points of time; that in which you shall enjoy the pleasure, and that in which you will repent and reproach yourself, if you abstain. And even, though it should appear to you a seasonable gratification, take heed, that its enticing, and agreeable, and attractive force may not subdue you:

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but set in opposition to this, how much better it is, to be conscious of having gained so great a victory.

XXXV.

WHEN you do any thing from a clear judgment that it ought to be done, never shun the being seen to do it, even though the world should make a wrong supposition about it: for, if you do not act right, shun the action itself; but, if you do, why are you afraid of those who censure you wrongly?

XXXVI.

As the proposition, *either it is day, or it is night*, is extremely proper for a disjunctive argument, but quite improper in a conjunctive

one: so, at a feast, to chuse the largest share, is very suitable to the bodily appetite, but utterly inconsistent with the social spirit of an entertainment. When you eat with another, then remember, not only the value of those things which are set before you, to the body; but the value of that behaviour, which ought to be observed towards the person who gives the entertainment.

XXXVII.

IF you have assumed any character above your strength, you have both made an ill figure in that, and quited one which you might have supported.

XXXVIII.

As in walking, you take care not to tread upon a nail, or turn your foot; so likewise take care not to hurt the ruling faculty of your mind. And, if we were to guard against this in every action, we should undertake the action with the greater safety.

XXXIX.

THE body is to every one the measure of the possessions proper for it; as the foot is of the shoe. If, therefor, you stop at this, you will keep the measure: but, if you move beyond it, you must necessarily be caried forward, as down a precipice: as in the case of a shoe,

if you go beyond its fitness to the foot, it comes first to be gilded, then purple, and then studded with jewels. For to that which once exceeds a due measure, there is no bound.

XL.

WOMEN from fourteen years old are flattered with the title of mistresses, by the men. Therefor, perceiving that they are regarded only as qualified to give the men pleasure, they begin to adorn themselves; and in that to place all their hopes. It is worth while, therefor, to fix our attention on making them sensible, that they are esteemed for nothing else, but the appearance of a decent, and modest, and discreet behaviour.

XLI.

IT is a mark of want of genius, to spend much time in things relating to the body; as to be long in our exercises, in eating, and drinking, and in the discharge of other animal functions. These should be done incidentally, and slightly; and our whole attention be engaged in the care of the understanding.

XLII.

WHEN any person doth ill by you, or speaks ill of you, remember that he acts, or speaks, from a supposition of its being his duty. Now, it is not possible, that he should follow what appears right

to you, but what appears so to himself. Therefor, if he judges from a wrong appearance, he is the person hurt; since he too is the person deceived. For, if any one should suppose a true proposition to be false, the proposition is not hurt; but he who is deceived [about it]. Setting out then from these principles, you will meekly bear a person who reviles you: for you will say, upon every occasion, "It seemed so to him."

XLIII.

EVERY thing hath two handles; the one by which it may be borne; the other, by which it cannot. If your brother acts unjustly, do not lay hold on the action by the handle of his injustice; for by that it

cannot be borne: but by the opposite, that he is your brother, that he was brought up with you: and thus you will lay hold on it, as it is to be borne.

XLIV.

THESE reasonings are unconnected: "I am richer than you; therefor I am better:" "I am more eloquent than you; therefore I am better." The connection is rather this: "I am richer than you; therefor my property is greater than yours: "I am more eloquent than you; therefor my style is better than yours." But *you*, after all, are neither property, nor style.

XLV.

Doth any one bathe in a mighty little time? Do not say, that he doth it ill; but, in a mighty little time. Doth any one drink a great quantity of wine? Do not say that he doth ill; but that he drinks a great quantity. For, unless you perfectly understand the principle, [from which any one acts], how should you know, if he acts ill? Thus you will not run the hazard of assenting to any appearances, but such as you fully comprehend.

XLVI.

NEVER call yourself a philosopher; nor talk a great deal among the unlearned about theorems; but

act conformably to them. Thus, at an entertainment, do not talk how persons ought to eat; but eat as you ought. For remember, that in this manner Socrates also universally avoided all ostentation. And when persons came to him, and desired to be recommended by him to philosophers, he took and recommended them: so well did he bear being overlooked. So that if ever any talk should happen among the unlearned, concerning [philosophic] theorems, be you for the most part silent. For there is great danger in immediately throwing out what you have not digested. And if any one tells you that you know nothing, and you are not nettled at it, then you may be sure, that you have begun your business. For sheep do not throw up the grass,

to show shepherds how much they have eaten: but, inwardly digesting their food, they outwardly produce wool, and milk. Thus, therefore, do you likewise, not show theorems to the unlearned; but the actions produced by them, after they have been digested.

XLVII.

WHEN you have brought yourself to supply the necessities of your body, at a small price, do not pique yourself upon it: nor, if you drink water, be saying upon every occasion, "I drink water." But first consider, how much more sparing and patient of hardship the poor are, than we. But if at any time you would enure yourself by exercise to labour, and bearing

hard trials, [do it] for your own sake, and not for the world: do not grasp statues; but, when you are violently thirsty, take a little cold water in your mouth, and spurt it out, and tell no body.

XLVIII.

THE condition and characteristic of a vulgar person is, that he never expects either benefit or hurt from himself; but from externals. The condition and characteristic of a philosopher is, that he expects all hurt and benefit from himself. The marks of a proficient are, that he censures no one, praises no one, blames no one, accuses no one; says nothing concerning himself as being any body, or knowing any thing: when he is, in any in-

stance, hindered, or restrained, he accuses himself; and, if he is praised, he secretly laughs at the person who praises him; and, if he is censured, he makes no defence. But he goes about with the caution of infirm people [after sickness, or an accident], dreading to move any thing that is set right, before it is perfectly fixed. He suppresses all desire in himself: he transfers his aversion to those things only, which thwart the proper use of our own faculty of choice: the exertion of his active powers towards any thing is very gentle: if he appears stupid, or ignorant, he doth not care; and in a word, he watches himself as an enemy, and one in ambush.

XLIX.

WHEN any own shows himself vain, on being able to understand and interpret the works of Chrysippus, say to yourself, “ Unless Chrysippus had written obscurely, this person would have had no subject for his vanity. But what do I desire? To understand nature, and follow her. I ask then, who interprets her? and, finding Chrysippus doth, I have recourse to him. I do not understand his writings. I seek therefor one to interpret *them*.” So far there is nothing to value myself upon. And when I find an interpreter, what remains is, to make use of his instructions. This alone is the valuable thing. But, if I ad.

mire nothing but merely the interpretation, what do I become more than a grammarian, instead of a philosopher? Except, indeed, that, instead of Homer, I interpret Chrysippus. When any one therefore desires me to read Chrysippus to him, I rather blush, when I cannot show my actions agreeable, and consonant to his discourse.

L

WHATEVER rules you have deliberately proposed to yourself [for the conduct of life,] abide by them, as so many laws, and as if you would be guilty of impiety in transgressing any of them: and do not regard what any one says of you; for this, after all, is no concern of yours. How long then

will you defer to think yourself worthy of the noblest improvements, and, in no instance, to transgress the distinctions of reason? You have received the philosophic theorems, with which you ought to be conversant: and you have been conversant with them. What other master then do you wait for, to throw upon that the delay of reforming yourself? You are no longer a boy; but a grown man. If therefor you will be negligent and slothful, and always add procrastination to procrastination, purpose to purpose, and fix day after day, in which you will attend to yourself; you will insensibly continue without proficiency, and, living and dying, persevere in being one of the vulgar. This instant then think your-

self worthy of living as a man grown up, and a proficient. Let whatever appears to be best, be to you an inviolable law. And if any instance of pain, or pleasure, or glory, or disgrace be set before you, remember, that now is the combat, now the Olympiad comes on, nor can it be put off; and that, by once being worsted, and giving way, proficiency is lost, or [by the contrary] preserved. Thus Socrates became perfect, improving himself by every thing; attending to nothing but reason. And tho' you are not yet a Socrates, you ought however to live as one desirous of becoming a Socrates.

LI.

THE first and most necessary to.

pic in philosophy is, that of the use [of practical] theorems; as that, *We ought not to lie*: the second is, that of demonstrations; as, *Whence it is, that we ought not to lie*: the third, that which gives strength and articulation to the other two; as, *whence this is a demonstration*. For what is demonstration? what is consequence? what contradiction? what truth? what falsehood? The third topic then is necessary, on the account of the second: and the second, on the account of the first. But the most necessary, and that whereon we ought to rest, is the first. But we act just on the contrary. For we spend all our time on the third topic, and employ all our diligence about that, and entirely neglect the first. Therefore, at the same time that we lie,

we are mighty ready to show how it is demonstrated, that lying is not right.

LII.

UPON all occasions, we ought to have these maxims ready at hand.

*Conduct me, Jove, and thou, O Destiny!
Where-ever your decrees have fix'd my station.
I follow chearfully : and, did I not,
Wicked and wretched, I must follow still.
Who-e'er yields properly to fate, is deem'd
Wise among men, and knows the laws of heaven.*

And this third:

“ O Crito, if it thus pleases the
“ Gods, thus let it be. Anytus and
“ Melitus may kill me indeed: but
“ hurt me they cannot.”

The End of the Enchiridion.

FRAGMENTS

OF

EPICTETUS.

I

REAR VIEW

FRONT VIEW

FRAGMENTS

OF

EPICTETUS,

FROM

STOBÆUS, ANTONIUS, and
MAXIMUS.

I.

A LIFE, entangled with fortune,
resembles a wintry torrent:
for it is turbulent, and muddy, and
difficult to pass, and violent and
noisy, and of short continuance.

A soul, conversant with virtue,
resembles a perpetual fountain:
for it is clear, and gentle, and po-
table, and sweet, and communica-

tive, and rich, and harmless, and innocent.

II.

IF you would be good, first believe that you are bad.

III.

IT is better to offend seldom (owning it when we do), and act often wisely, than to say, we seldom err, and offend frequently.

IV.

CHASTISE your passions, that they may not punish you.

V

BE not so much ashamed of what is void of glory, as studious to shun what is void of truth.

VI.

IF you would be well spoken of, learn to speak well of others. And, when you have learned to speak well of them, endeavour likewise

to do well to them; and thus you will reap the fruit of being well spoken of by them.

VII.

FREEDOM is the nature of virtue; and slavery, of vice: and both these are actions of choice. But neither of them belongs to things, in which choice hath no share. But fortune is accustomed to dispose at her pleasure of the body, and those things relating to the body in which choice hath no share. For no one is a slave, whose choice is free. Fortune is an evil chain to the body; and vice, to the soul. For he whose body is unbound, and whose soul is chained, is a slave. On the contrary, he whose body is chained, and his soul unbound, is free. The chain of the body, nature unbinds by death; and vice,

by money: the chain of the soul, virtue unbinds, by learning, and experience, and philosophic exercise.

VIII.

IF you would live with tranquillity and content, endeavour to have all who live with you, good. And you will have them good, by instructing the willing, and dismissing the unwilling. For together with the fugitives, will wickedness and slavery fly: and with those who remain with you, will goodness and liberty be left.

IX.

IT is scandalous, that he who sweetens his drink by the gifts of the bees, should, by vice, embitter reason, the gift of the Gods.

X.

No one, who is a lover of money

a lover of pleasure, or a lover of glory, is likewise a lover of mankind: but only he who is a lover of virtue.

XI.

As you would not wish to sail in a large, and finely decorated, and gilded ship, and sink: so neither is it eligible to inhabit a grand and sumptuous house, and be in a storm [of passions and cares.]

XII.

WHEN we are invited to an entertainment, we take what we find: and, if any one should bid the master of the house set fish, or tarts, before him, he would be thought absurd. Yet, in the world, we ask the Gods for what they do not give us; and that, though they have given us so many things.

XIII.

THEY are pretty fellows indeed, said he, who value themselves on things not in our own power. I am a better man than you, says one; for I have many estates, and you are pining with hunger. I have been consul, says another: I am a governor, a third; and I have a fine head of hair, says a fourth. Yet one horse doth not say to another, "I am better than you; for I have
" a great deal of hay, and a great
" deal of oats; and I have a gold
" bridle, and embroidered trap-
" pings:" but "I am swifter than
you." And every creature is better or worse, from its own good or bad qualities. Is man, then, the only creature, which hath no natural good quality? and must we con-

sider hair and cloths, and ancestors,
[to judge of him.]

XIV.

PATIENTS are displeased with a physician, who doth not prescribe to them; and think he gives them over. And why are none so affected towards a philosopher, as to conclude; he despairs of their recovery to a right way of thinking, if he tells them nothing, which may be for their good?

XV.

THEY who have a good constitution of body, support heats and colds: and so they, who have a right constitution of soul, bear [the attacks of] anger, and grief, and immoderate joy, and the other passions.

XVI.

EXAMINE yourself, whether you

had rather be rich, or happy: and, if rich, be assured, that this is neither a good, nor altogether in our own power: but, if happy, that this is both a good, and in your own power: since the one is a temporary loan of fortune, and the other depends on choice.

XVII.

As when you see a viper, or an asp, or a scorpion, in an ivory or gold box, you do not love, or think it happy, on account of the magnificence of the materials, in which it is inclosed; but shun and detest it, because it is of a pernicious nature: so likewise, when you see vice lodged in the midst of wealth, and the swelling pride of fortune, be not struck by the splendour of the materials, with which it is sur-

rounded; but despise the base alloy of its manners.

XVIII.

RICHES are not among the number of things, which are good: prodigality is of the number of those, which are evil: rightness of mind, of those which are good. Now rightness of mind invites to frugality, and the acquisition of things that are good: but riches invite to prodigality, and seduce from rightness of mind. It is difficult therefore for a rich person to be right-minded; or a right-minded person, rich.

XIX.

—Just as if you had been bred and born in a ship, you would not *be* eager to become the pilot. For neither would the ship have any natural and perpetual connexion

with you there; nor have riches here; but reason every where. That therefor, which is natural and congenial to you, reason, think likewise to be in a peculiar manner your own, and take care of it,

XX.

If you were born in Persia, you would not endeavour to live in Greece; but to be happy in the place where you are. Why then, if you are born in poverty, do you endeavour to be rich, and not to be happy in the condition where you are?

XXI.

As it is better to lie straitened for room upon a little couch in health, than to toss upon a wide bed in sickness; so it is better to contract yourself within the compass of a small fortune, and be happy, than

to have a great one, and be wretched.

XXII.

It is not poverty that causes sorrow; but covetous desires: nor do riches deliver from fear; but reasoning. If, therefor, you acquire a habit of reasoning, you will neither desire riches, nor complain of poverty.

XXIII.

A HORSE is not elated, and doth not value himself on his fine manger or trappings, or saddlecloths; nor a bird, on the warm materials of its nest: but the former, on the swiftness of his feet; and the latter, of its wings. Do not you, therefor, glory in your eating, or dress; or, briefly, in any external advantage; but in good-nature and beneficence.

XXIV.

THERE is a difference between living well, and living profusely. The one arises from contentment, and order, and decency, and frugality: the other from dissoluteness, and luxury, and disorder, and indecency. In short, to the one belongs true praise; to the other, censure. If, therefore, you would live well, do not seek to be praised for profuseness.

XXV.

LET the first satisfying of appetite be always the measure to you of eating and drinking; and appetite itself the sauce and the pleasure. Thus you will never take more [food] than is necessary, nor will you want cooks: and you will be contented with whatever drink falls in your way.

XXVI.

BE careful not to thrive by the meats in your stomach; but by chearfulness in the soul. For the former, as you see, are evacuated, and carried off together; but the latter, though the soul be separated, remains uncorrupted, and sincere.

XXVII.

IN every feast remember, that there are two guests to be entertained, the body, and the soul: and that what you give the body, you presently lose; but what you give the soul, remains for ever.

XXVIII.

Do not mix anger with profusion, and set them before your guests. Profusion makes its way through the body, and is quickly gone: but anger, when it hath penetrated the soul, abides for a long

time. Take care, not to be transported with anger, and affront your guests, at a great expence; but rather delight them at a cheap rate, by gentle behaviour.

XXIX.

TAKE care at your meals, that the attendants be not more in number than those whom they are to attend. For it is absurd, that many persons should wait on a few chairs.

XXX.

It would be best, if both while you are personally making your preparations, and while you are feasting at table, you could give among the servants part of what is before you. But, if such a thing be difficult at that time, remember, that you, who are not weary, are attended by those who are; you,

who are eating and drinking, by those who are not; you who are talking, by those who are silent; you who are at ease, by those who are under constraint: and thus you will never be heated into any unreasonable passion yourself; nor do any mischief, by provoking another.

XXXI.

STRIFE and contention are always absurd; but particularly unbecoming at table conversations. For a person warmed with wine will never either teach, or be convinced by, one who is sober. And where-ever sobriety is wanting, the end will show, that you have exerted yourself to no purpose.

XXXII.

GRASHOPPERS are musical; but snails are dumb. The one rejoice

in being wet; and the others, in being warm. Then the dew calls out the one; and for this they come forth; but, on the contrary, the noon-day sun awakens the other; and in this they sing. If, therefor, you would be a musical and harmonious person, whenever, in parties of drinking, the soul is bedewed with wine, suffer her not to go forth, and defile herself. But when, in parties of conversation, she glows by the beams of reason, then command her to speak from inspiration, and utter the oracles of justice.

XXXIII.

CONSIDER him, with whom you converse, in one of these three ways; either as superior to you [in abilities], or inferior, or equal. If superior, you ought to hear him, and

be convinced: if inferior, to convince him: if equal, to agree with him: and thus you will never be found guilty of litigiousness.

XXXIV.

It is better, by yielding, to truth, to conquer opinion; than by yielding to opinion, to be defeated by truth.

XXXV.

If you seek truth, you will not seek to conquer by all possible means: and, when you have found truth, you will have a security against being conquered.

XXXVI.

TRUTH conquers by itself; opinion, by foreign aids.

XXXVII.

It is better, by living with one free person, to be fearless, and free,

than to be a slave in company with many.

XXXVIII.

WHAT you avoid suffering yourself, attempt not to impose on others. You avoid slavery, for instance: take care not to enslave. For, if you can bear to exact slavery from others, you appear to have been first yourself a slave. For vice hath no communication with virtue; nor freedom with slavery. As a person in health would not wish to be attended by the sick, nor to have those who live with him be in a state of sickness; so neither would a person who is free, bear to be served by slaves, or to have those who live with him in a state of slavery.

XXXIX.

WHOEVER you are, that would

live at a distance from slaves, deliver yourself from slavery. And you will be free, if you deliver yourself from [the power of] appetite. For neither was Aristides called just, nor Epaminondas, divine, nor Lycurgus, a preserver, because they were rich, and were served by slaves; but because, being poor, they delivered Greece from slavery.

XL.

IF you would have your house securely inhabited, imitate the Spartan Lycurgus. And as he did not inclose his city with walls, but fortified the inhabitants with virtue, and preserved the city always free; so do you likewise: not surround yourself with a great courtyard, nor raise high towers; but strengthen those that live with

you by benevolence, and fidelity, and friendship. And thus nothing hurtful will enter, even if the whole band of wickedness was set in array against it.

XLI.

Do not hang your house round with tablets, and pictures; but adorn it with sobriety. For those are merely foreign, and a fading deception of the eyes: but this, a congenial, and indelible, and perpetual ornament to the house.

XLII.

INSTEAD of herds of oxen, endeavour to assemble flocks of friends about your house.

XLIII.

As a wolf resembles a dog, so doth a flatterer, and an adulterer, and a parasite, resemble a friend. Take heed, therefor, that, instead

of guardian dogs, you do not inadvertently admit ravening wolves.

XLIV.

HE is void of true taste, who strives to have his house admired, by decorating it with a showish outside; but to adorn our characters by the gentleness of a communicative temper, is at once a proof of good taste, and good nature.

XLV.

IF you admire little things, in the first place, you will never be thought to deserve great ones: but, if you despise little things, you will be greatly admired.

XLVI.

NOTHING is meaner than the love of pleasure, the love of gain, and insolence. Nothing is nobler

than magnanimity, meekness,
and good-nature.

XLVII.

—PRODUCING the sentiments of those intractable philosophers, who do not think [the enjoyment of] pleasure to be [in itself] the natural state of man; but merely an adventitious circumstance of those things, in which his natural state consists, justice, sobriety, and freedom. For what manner of reason then should the soul rejoice, and feel a serenity from the lesser good of the body, as Epicurus says [it doth]; and not be pleased with its own good, which is the very greatest! And yet nature hath given me likewise a sense of shame: and I am covered with blushes, when I think I have uttered any indecent expression. This emotion will not suf-

fer me to lay down pleasure as [in itself] a good, and the end of life.

XLVIII.

THE ladies at Rome have Plato's Republic in their hands, because he allows a community of wives: for they attend merely to the words of the author, and not to his sense. For he doth not first order one man and one women to marry and live together, and then allow a community of wives: but he abolishes that kind of marriage, and introduces one of another kind. And, in general, men are pleased in finding out excuses for their own faults. Yet philosophy says, it is not fit even to move a finger without some reason.

XLIX.

THE more rarely the objects of

pleasure occur, the more delightful they are.

LIX.

WHENEVER any one exceeds moderation, the most delightful things may become the most undelightful.

LI.

AGRIPPINUS was justly entitled to praise on this account, that, though he was a man of the highest worth, he never praised himself; but blushed, even if another praised him. And he was a man of such a character, as to write in praise of every harsh event that befel him: if he was feverish, of a fever; if disgraced, of disgrace; if banished, of banishment. And, when once, as he was going to dine, a messenger brought him word, that Nero ordered him to

to banishment; Well then, says Agrippinus, we will dine at Aricia.

LII.

DIOGENES affirmed no labour to be good, unless the end was a due state and tone of the soul, and not of the body.

LIII.

As a true balance is neither set right by a true one, nor judged by a false one; so likewise a just person is neither set right by just persons, nor judged by unjust ones.

LIV.

As what is straight hath no need of what is straight, so neither what is just, of what is just, [to assist or amend it].

LV.

Do not give judgment from another tribunal, before you have

been judged yourself at the tribunal of justice.

LVI.

IF you would give a just sentence, mind neither parties, nor pleaders; but the cause itself.

LVII.

You will commit the fewest faults in judging, if you are faultless in your own life.

LVIII.

IT is better, by given a just judgment to be blamed by him who is deservedly condemned, than by giving an unjust judgment, to be justly censured by nature.

LIX.

As the touch-stone, which tries gold, is not itself tried by the gold; such is he, who hath the rule of judging.

LX.

IT is scandalous for a judge to be judged by others.

LXI.

As nothing is straighter than what is straight, so nothing is juster than what is just.

LXII.

Who among you do not admire the action of Lycurgus the Lacedæmonian? For when he had been deprived of one of his eyes, by one of the citizens, and the people had delivered the young man to him, to be punished in whatever manner he should think proper; Lycurgus forbore to give him any punishment. But, having instructed, and rendered him a good man, he brought him unto the theatre: and, while the Lacedæmonians were struck with admiration; "I

“received,” says he, “this person
“from you, injurious and violent,
“and I restore him to you gentle,
“and a good citizen.”

LXIII.

WHEN Pittacus had been unjustly treated by some person, and had the power of chastising him, he let him go; saying, “forgiveness
“is better than punishment: for
“the one is the proof of a gentle,
“the other of a savage nature.”

LXIV.

— But, above all, this is the business of nature, to connect and mutually adapt the exertion of the active powers to the appearance of what is fit and beneficial.

LXV.

It is the character of the most mean-spirited and foolish men, to suppose they shall be despised by

others; unless, by every method, they hurt those who are first their enemies.

LXVI.

WHEN you are going to attack any one with vehemence and threatening, remember to say first to yourself, that you are [by nature] a gentle animal, and that by doing nothing violent, you shall live without repentance, and without need of being set right.

LXVII.

WE ought to know, that it is not easy for a man to form a principle of action, unless he daily speaks and hears the same things, and, at the same time, accommodates them to the use of life.

LXVIII.

NICIAS was so intent on business, that he often asked his do-

mestics, whether he had bathed, and whether he had dined.

LXIX.

WHILE Archimedes was intent on his diagrams, his servants drew him away by violence, and anointed him; and, after his body was anointed, he traced his figures upon *that*.

LXX.

WHEN Lampis, the sea commander, was asked how he acquired riches? "A great deal," said he, "without difficulty, but a little with labour."

LXXI.

SOLON, when he was silent at an entertainment, being asked by Periander, whether he was silent for want of words, or from folly? "No fool," answered he, "can be silent at a feast."

LXXII.

CONSULT nothing so much, upon every occasion, as safety. Now it is safer to be silent, than to speak: and omit speaking whatever is not accompanied with sense and reason.

LXXIII.

As light-houses in havens, by kindling a great flame from a few faggots, afford a considerable assistance to ships wandering on the sea: so an illustrious person, in a state harrassed by storms, while he is contented with little himself, confers great benefits on his fellow citizens.

LXXIV.

——As you would certainly, if you undertook to steer a ship, learn the steersman's art. For it will be in your power, as in that case, to

steer the whole ship: so, in this,
the whole state.

LXXV.

IF you have a mind to adorn
your city by consecrated monu-
ments, first consecrate in yourself
the most beautiful monument of
gentleness, and justice, and bene-
volence.

LXXVI.

You will confer the greatest be-
nefits on your city, not by raising
the roofs, but by exalting the souls
[of your fellow citizens]. For it
is better, that great souls should
live in small habitations, than that
abject slaves should borrow in great
houses.

LXXVII.

Do not variegate the structure
of your walls with Eubæan and
Spartan stone: but adorn both the

minds of the citizens, and of those who govern them, by the Grecian education. For cities are made good habitations by the sentiments of those who live in them; not by wood and stone.

LXXVIII.

As, if you were to breed lions, you would not be solicitous about the magnificence of their dens, but the qualities of the animals [themselves]: so, if you undertake to preside over your fellow-citizens, be not so solicitous about the magnificence of the buildings, as careful of the fortitude of those who inhabit them.

LXXIX.

As a skilful manager of horses doth not feed the good colts, and suffer the unruly ones to starve; but feeds them both alike; only

whips one more, to make him draw equally with his fellow: so a man of care, and skill in the art of civil government, endeavours to do good to the well disposed citizens, but not at once to destroy those that are otherwise. He by no means denies subsistence to either of them: only he disciplines and urges on, with the greater vehemence, him who resists reason and the laws.

LXXX.

As neither a goose is alarmed by gagging, nor a sheep by bleating, so neither be you terrified by the voice of a senseless multitude.

LXXXI.

As you do not comply with a multitude, when it injudiciously asks of you any part of your own property: so neither be disconcert-

ed by a mob, when it endeavours to force you to any unjust compliance.

LXXXII.

PAY in, before you are called upon, what is due to the public, and you will never be asked for what is not due.

LXXXIII.

As the sun doth not wait for prayers and incantations, to be prevailed on to rise, but immediately shines forth, and is received with universal salutation; so neither do you wait for applauses, and shouts, and praises, in order to do good; but be a voluntary benefactor; and you will be beloved like the sun.

LXXXIV.

A SHIP ought not to be fixed by

one anchor; nor life on a single hope.

LXXXV.

WE ought not to stretch either our legs or our hopes to a point they cannot reach.

LXXXVI.

THALES, being asked, what was the most universally enjoyed of all things, answered, "Hope: for they have it, who have nothing else."

LXXXVII.

IT is more necessary for the soul to be cured, than the body: for it is better to die, than to live ill.

LXXXVIII.

PYRRHO used to say, "There is no difference between living and dying." A person asked him, why then do you not die? "Because," answered Pyrrho, "there is no difference."

LXXXIX.

NATURE is admirable, and, as Xenophon says, fond of life. Hence we love, and take care of the body, which is of all things the most unpleasant and squalid. For if we were obliged, only for five days, to take care of our neighbour's body, we could not support it. For only consider what it would be, when we get up in a morning, to wash the teeth of others, and do all requisite offices besides. In reality, it is wonderful we should love a thing, which every day demands so much attendance. I stuff this sack, and then I empty it again. What is more troublesome? But I must obey God. Therefor I stay, and bear to wash, and feed, and clothe this paultry, miserable body. When I was younger, he com-

manded me something still more, and I bore it. And will you not, when nature, which gave the body, takes it away, bear that? "I love it," I say you. Well: this is what I have just been observing; and this very love hath nature given you: but she also says, "Now let it go, and have no farther trouble."

XC.

WHEN a young man dies, [an old one] accuses the Gods, that, at the time when he ought to be at rest, he is encumbered with the troubles of life. Yet, nevertheless, when death approaches, he wishes to live; and sends for the Physician, and intreats him to omit no care or pains. It is marvellous, that men should not be willing either to live, or die.

XCI.

To a longer and worse life, a shorter and better is by all means to be preferred by every one.

XCII.

WHEN we are children, our parents deliver us to the care of a tutor; who is continually to watch over us, that we get no hurt. When we are become men, God delivers us to the guardianship of an implanted conscience. We ought by no means then to despise this guardian: for it will both displease God, and we shall be enemies to our own conscious principle.

XCIII.

RICHES ought to be used as the materials of some action; and not upon every occasion alike.

XCIV.

ALL men should rather wish for virtue than wealth; which is dangerous to the foolish: for vice is increased by riches. And in proportion as any one is destitute of understanding, into the more injurious excess he flies out, by having the means of gratifying the rage of his pleasures.

XCV.

WHAT ought not to be done, be not even suspected [or, entertain not even a thought] of doing.

XCVI.

DELIBERATE much before you say and do any thing: for it will not be in your power to recall what is said or done.

XCVII.

EVERY place is safe to him who lives with justice.

XCVIII.

CROWS pick out the eyes of the dead, when they are no longer of any use. But flatterers destroy the soul of the living, and blind its eyes.

XCIX.

THE anger of a monkey, and the threats of a flatterer, deserve equal regard.

C.

KINDLY receive those, who are willing to give good advice: but not those, who upon every occasion are eager to flatter. For the former truly see what is advantageous: but the latter consider only the opinions of their superiors; and imitate the shadows of bodies, by nodding assent to what they say.

CI.

A MONITOR ought, in the first place, to have a regard to the delicacy and sense of shame of the person admonished. For they, who are hardened against a blush, are incorrigible.

CII.

IT is better to admonish than reproach: for the one is mild and friendly; the other, harsh and affronting: and the one corrects the faulty; the other only convicts them.

CIII.

COMMUNICATE to strangers, and persons in need, according to your ability. For he who gives nothing to the needy shall receive nothing in his own need.

CIV.

A PERSON once brought clothes

to a pirate, who had been cast ashore, and almost killed by the severity of the weather; then carried him to his house, and furnished him with other conveniences. Being reproached by some person, for doing good to bad people; "I have paid this regard," answered he, "not to the man, but to human nature."

CV.

WE ought not to chuse every pleasure: but that, which tends to something good.

CVI.

IT is the character of a wise man, to resist pleasure; and of a fool, to be enslaved by it.

CVII.

IN all vice, pleasure being presented like a bait, draws sensual minds to the hook of perdition.

CVIII.

CHUSE rather to punish your appetites, than to be punished by them.

CIX.

No one is free, who doth not command himself.

CX.

THE vine bears three clusters. The first, of pleasure; the second, of intoxication; the third of outrage.

CXI.

Do not talk much over wine, to show your learning: for your discourse will be loathsome.

CXII.

HE is a drunkard, who takes more than three glasses: and tho' he be not drunk, he hath exceeded moderation.

CXIII.

LET discourse of God be renewed every day, preferably to our food.

CXIV.

THINK oftener of God, than you breathe.

CXV.

IF you always remember, that God stands by, an inspector of whatever you do, either in soul or body: you will never err, either in your prayers or actions; and you will have God abiding with you.

CXVI.

As it is pleasant to view the sea from the shore: so it is pleasant to one who hath escaped, to remember his past labours.

CXVII.

THE intention of the law is, to benefit human life: but it cannot,

when men themselves chuse to suffer: for it discovers its proper virtue in the obedient.

CXVIII.

As Physicians are the preservers of the sick; so are the laws, of the injured.

CXIX.

THE justest laws are the truest.

CXX.

IT is decent to yield to a law, to a governor, and to a wiser man.

CXXI.

THINGS, done contrary to law are the same as if they were undone.

CXXII.

IN prosperity, it is very easy to find a friend; in adversity, nothing is so difficult.

CXXIII.

TIME delivers fools from grief:
and reason, wise men.

CXXIV.

HE is a man of sense, who doth
not grieve for what he hath not;
but rejoices in what he hath.

CXXV.

EPICURE being asked, how a
person might grieve his enemy?
answered, "By doing as well as
"possible himself."

CXXVI.

LET no wise man estrange him-
self from the government of the
state: for it is both impious to
withdraw from being useful to
those that need it, and cowardly
to give way to the worthless. For
it is foolish to chuse rather to be
governed ill, than to govern well.

CXXVII.

Nothing is more becoming a governor, than to despise no one, nor be insolent; but to preside over all impartially.

CXXVIII.

Any person may live happy in poverty; but few, in wealth and power. So great is the advantage of poverty, that no man, observant of the laws of life, would change it for disreputable wealth: unless, indeed, Themistocles, the Son of Neocles, the most wealthy of the Athenians, in a poverty of virtue, was better than Aristides and Socrates. But both himself and his wealth perished, and without a name. For a bad man loses all in death; but virtue is eternal.

CXXIX.

[REMEMBER] that such is, and

was, and will be, the nature of the world; nor is it possible that things should be otherwise, than they now are: and that not only men, and other animals upon earth, partake of this change and transformation, but the divinities also. For indeed even the four elements are transformed and changed up and down: and earth becomes water, and water air, and this again is transformed into other things. And the same manner of transformation happens from things above to those below. Whoever endeavours to turn his mind towards these points, and persuade himself to receive with willingness what cannot be avoided, he will pass his life with moderation and harmony.

CXXX.

HE who is discontented with things present, and allotted by fortune, is unskilful in life. But he who bears them, and the consequences arising from them, nobly and rationally, is worthy to be esteemed a good man.

CXXXI.

ALL things obey, and are subservient to, the world; the earth, the sea, the sun, and other stars, and the plants and animals of the earth. Our body likewise obeys it, in being sick, and well, and young, and old, and passing thro' the other changes, whenever that decrees. It is therefor reasonable, that what depends on ourselves, that is, our judgment, should not be the only rebel to it. For the world is powerful, and superior,

and consults the best for us, by governing us in conjunction with the whole. Farther: opposition, besides that it is unreasonable, and produces nothing except a vain struggle, throws us likewise into pain and sorrows.

The following FRAGMENTS are ascribed jointly to EPICTETUS and other authors.

I.

CONTENTMENT, as it is a short and delightful way; hath much gracefulness and little trouble.

II.

FORTIFY yourself with contentment: for this is an impregnable fortress.

III.

PREFER nothing to truth, not

even the choice of friendship, lying within the reach of the passions: for by them justice is both confounded and darkened.

IV.

TRUTH is an immortal and an eternal thing. It bestows, not a beauty which time will wither, nor a boldness of which the sentence of a judge can deprive us; but [the knowledge of] what is just and lawful, distinguishing from them, and confuting, what is unjust.

V.

WE should have neither a blunt sword, nor an ineffectual boldness of speech.

VI.

NATURE has given man one tongue, but two ears, that we may hear twice as much as we speak.

VII.

NOTHING is in reality either pleasant or unpleasant by nature; but all things are effected by custom.

VIII.

CHUSE the best life: for custom will make it pleasant.

IX.

CHUSE rather to leave your children well instructed, than rich. For the hopes of the learned are better than the riches of the ignorant.

X.

A DAUGHTER is a possession to a father; which is not his own.

XI.

THE same person advised the leaving modesty to children, rather than gold.

XII.

THE reproach of a father is an

agreeable medicine: for the profit is greater than the pain.

XIII.

HE who succeeds in a son-in-law, finds a son: he who fails in one, loses likewise a daughter.

XIV.

THE worth of learning, like that of gold, is esteemed in every place.

XV.

HE who exercises wisdom, exercises the knowledge of God.

XVI.

THERE is no animal so beautiful, as a man adorned by learning.

XVII.

WE ought to fly the friendship of the wicked, and the enmity of the good.

XVIII.

NECESSITOUS circumstances prove friends, and detect enemies.

XIX.

WE ought to do well by our friends, when they are present; and speak well of them, when they are absent.

XX.

LET not him think he is loved by any, who loves none.

XXI.

WE ought to chuse both a physician and a friend, not the most agreeable, but the most useful.

XXII.

IF you would lead a life without sorrow, consider things which will happen, as if they had already happened.

XXIII.

BE exempt from grief; not like irrational creatures, from insensibility; nor from inconsiderate-

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ness, like fools: but like a man of virtue, making reason the remedy for grief.

XXIV.

THEY whose minds are the least grieved by calamities, and whose actions struggle the most against them, are the greatest both in public and in private life.

XXV.

THEY who are well instructed, like those who are exercised in the Palæstra, if they happen to fall, quickly and dextrously rise again from misfortunes.

XXVI.

WE ought to call in reason, like a good physician, to our assistance in misfortunes.

XXVII.

A FOOL intoxicated by a long course of good fortune, as by one

of drinking, becomes more senseless.

XXVIII.

ENVY is the adversary of the fortunate.

XXIX.

HE who remembers what man is, is discontented at nothing which happens.

XXX.

A PILOT and a fair wind are necessary to a happy voyage: reason and art, to a happy life.

XXXI.

GOOD fortune, like reap fruit, ought to be enjoyed while it is present.

XXXII.

HE is unreasonable, who is displeased at events, which happen from natural necessity.

The following FRAGMENTS are omitted by Mr. UPTON: but as they stand under the name of ARRIAN, and seem to be in the spirit of EPICETUS, they are added here.

I.

WHAT does it signify to me, says he, whether the universe is composed of atoms or uncompounded substances, or of fire and earth? Is it not sufficient to know the essence of good and evil, and the proper bounds of the desires and aversions; and, besides those, of the active powers; and by the making use of these as so many certain rules, to order the conduct of life, and bid these things, which are above us, farewell: which, perhaps, are incomprehensible to human understand-

ing: but, if one should suppose them ever so comprehensible, still what is the benefit of them, when comprehended? And must it not be said, that he gives himself trouble to no purpose, who allots these things as necessary to the character of a philosopher.—“What then, is the Delphic admonition, “know thyself,” superfluous?”—“No, surely, says he.”—“What then doth it mean?” If any one should admonish a performer in a chorus to know himself, would not he attend to it as a direction about his motions——

II.

THE same person being asked, wherein the diligent have the advantage of the slothful? answered, wherein the pious have the advan-

tage of the impious; in good hopes.

III.

WALLS give to cities, and cultivation of the understanding to minds, ornament, and security.

IV.

WHEN a young man was giving himself airs in a public place; and saying, that he was grown wise, by conversing with many wise men; I have conversed too, answered somebody, with many rich men, but I am not grown rich.

V.

SOCRATES, being sent for by Archelaus, as designing to make him a rich man, returned him this answer: " Four quarts of
" meal are sold at Athens for five
" farthings, and the fountains

“ run with water. If what I have
“ is not sufficient for me, yet I am
“ sufficiently able to make a shift
“ with that; and thus it becomes
“ sufficient for me. Do not you
“ perceive, that it makes no dif-
“ ference in the goodness of Polus
“ [the player's] voice, whether
“ he performs the part of Oedipus
“ in his regal state, or when he
“ is a wanderer, and a beggar at
“ Colonus? And shall a brave
“ man appear worse than Polus,
“ and not perform well in what-
“ ever personage is imposed upon
“ him by the diety? Shall he not
“ imitate Ulysses, who made no
“ worse figure in rags than in a
“ fine purple robe?”

VI.

THERE are some persons who
are calmly of a high spirit, and

FRAGMENTS.

all the same things quietly, and as it were without anger, which those do who are hurried with strong passion. We are to guard, therefor, against the faults of such persons, as being much worse than that of violent anger. For people of the latter character are quickly fatiated with vengeance; whereas the others extend it to a longer time, like persons in a stow fever.

over a Hill. And shall I drive
and I shall show you the way
and you shall see how well it
over the hill is impeded upon
him by the ditch. Shall he not
on the hill. **T H E E N D.**

and the night in rage. Then in a
the purple robe.

IV.

There are some persons who
are calmly of a high spirit, and



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